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is not necessarily esteemed. It is rather the one who succeeds through work. That a woman comes from a good family or brings splendid references means little. She must prove that she can do something for which there is a demand. It is disconcerting to an American to be told that the more cultured a woman, and the higher the social group to which she belonged at home, the more difficult does she find it to fit into American life.

Then follow a hundred pages treating of the various lines of activity, in which a cultured woman would be likely to engage. In every case the difficulties confronting the foreign born and bred are presented at length. There seems to be but little chance for high motive and splendid training to succeed.

And the same is true for young men. In fact, to quote from the book (p. 149), "If one spent at home the amount of patience, care and self-denial which is necessary to gain a foothold here, the results would surely be no smaller."

Near the close of the book the novel suggestion is made that as colleges exchange professors at present, cultured families should exchange daughters for a season that the advantages of this broadening experience might be gained without losing the refining influences of home life.

The book is intended to have a restraining influence upon the young German who is liable to be misled by the tales of vast wealth to be gained with little effort in the United States. It should serve this purpose. But to the serious student of American conditions there is little new in the book. It is written in newspaper style and avoids all statistical measure of the rate of wages in this country. Perhaps this is just as well, for a column of figures in this book would have a strange background.

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Misery and Its Causes. By EDWARD T. DEVINE, Schiff Professor of Social Economy, Columbia University. (New York: The Macmillan Company, 1909. Pp. xi, 274. \$1.25 net.)

Professor Devine has produced a volume for which all students of the social sciences should be grateful. Even in its title it is

significant of the present humanitarian trend of the social sciences, and it should prove an incentive to further studies along the line it indicates. The work is sane, conservative, and scholarly, yet inspiring in its optimism. It attempts to show inductively that the causes of human misery are not beyond human control; and that the control of them necessitates no revolutionary changes in the social order.

The book is in substance the Kennedy lectures delivered before the New York School of Philanthropy in 1909. The thesis developed is that modern misery is due in the main to social maladjustments. Among the specific social maladjustments discussed are: Out of Health, Out of Work, and Out of Friends—in successive chapters with these titles. All of these maladjustments, he endeavors to show, are in the main preventable, and incidental to faulty social institutions and economic arrangements.

Here one slight criticism must be made. Mr. Devine continually speaks of the causes of modern misery as “economic” rather than moral. Only one of the three main causes which he emphasizes, however, is distinctly economic in character, namely, Out of Work; and the other two he does not attempt to reduce wholly to economic factors. That this is but a careless use of terms, and that Mr. Devine does not propose any theory of economic determinism for social conditions in general, are evident from the fact that in many other passages he fully recognizes the non-economic factors in the production of human misery. The ambiguity is, however, unfortunate, for it will give aid and comfort to those who claim that everything that is wrong in human society can be traced to bad economic conditions. If “a defective social economy” is to be used as a comprehensive expression to explain the social aspects of misery, then it must be used in the broad sense of a defective social order rather than in the narrow sense of a defective production and distribution of wealth. It is undoubtedly in the broad sense that Devine uses the expression, for, as has already been said, he fully recognizes, though without adequately developing them, the biological and psychological factors in his problem.

That he is very far from taking a purely economic view of his problem is especially manifest when in chapter vi he comes to recapitulate the causes of misery by enumerating the essential

conditions of an ideal, or normal, society, using that phrase not in a utopian, but in a relative sense. These essential conditions for normal social life he finds to be as follows: (1) sound physical heredity; (2) protected childhood and motherhood; (3) a prolonged working period for both men and women; (4) freedom from preventable disease; (5) freedom from professional crime; (6) insurance against the ordinary contingencies of life which now cause dependence; (7) a system of education adapted to social needs; (8) a liberal relief system; (9) a standard of living sufficiently high to insure full nutrition and the reasonable comforts of life; (10) a social religion.

It is the lack of these essentials of social normality (only four of which are, however, distinctly economic) that produces the bulk of human misery; and to secure these in the highest possible degree furnishes a program upon which all sane social workers can unite and one which involves no social revolution.

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Philanthropy and the State. By B. KIRKMAN GRAY. (London: P. S. King and Son, 1908. Pp. x, 339. 7s. 6d. net.)

At the time of Mr. Kirkman Gray's sudden death he had in preparation a book which would have been a sort of sequel to his *A History of English Philanthropy to the Nineteenth Century*. He had amassed voluminous notes on the social history of the nineteenth century, had sketched out a book, and had written a large portion of the first two of its four parts. It is these chapters, frequently themselves unfinished, together with enough in the way of preface and appendices to indicate the scope and intention of the book as it was to have been, which constitute the present volume.

The editing of the material has been sympathetically and discriminatingly done, by Mrs. Gray and Miss B. L. Hutchins,—with a light hand, very wisely, leaving many roughnesses and even occasional obscurities, in preference to running the risk of blurring the personality of the author or of misinterpreting him. Some of the chapters, which no doubt it was Mr. Gray's purpose to amplify, read like a list of topics, interspersed with epigrammatic